work and returns." Janaka Vaideha said : "
So indeed it is,
0 Yajnavalkya."
(3) Janaka Vaideha said : " When the sun
has set,.
0 Yajnavalkya, what is then the light of
man ?" Yajna"
valkya replied : " The moon indeed is his
light; for having
the moon alone as his light, man sits,
moves about, does his
work and returns.'' Janaka Vaideha said :
"So indeed it is,.
0 Yajnavalkya."
" (4) Janaka Vaideha said: " When the sun
has set^
0 Yajnavalkya, and the moon has set, what
is the light of
man?" Yajnavalkya replied: "Fire indeed is
his light;
for having fire alone as his light, man sits,
moves about, does
his work and returns."
(5) Janaka Vaideha said : " When the
sun has set,
0 Yajnavalkya, and the moon has set, and
the fire is gone
out, what is then the light of man ?"
Yajnavalkya replied :
Sound indeed is his light, for having
sound alone for his
light, man sits, moves about, does his work
and returns.
Therefore, 0 king, when one cannot see
even one's own hand,
yet when a sound is raised, one goes
towards it." Janaka
Vaideha said: " So indeed it is, 0
Yajnavalkya."
" (6) Janaka Vaideha said: " When the sun

has set,,
0 Yajnavalkya, and the moon has set, and the fire is gone out
and the sound hushed, what is then the light of man?'"
Yajnavalkya said : *tc* The Self is indeed his light, for having
the Self alone as his light, man sits, moves about, does his work
and returns."
"(7) Janaka Vaideha said: "Who is that Self?'"
Yajnavalkya replied: "He who is within the heart, sur-
rounded by the Pranas (senses), the person of light, consisting
of knowledge. He remaining the same, wanders along the
two worlds, as if thinking, as if moving. During sleep (in
dream) he transcends this world and all the forms of death
<all that falls under the sway of death, all that is perish-
able).